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Madonna of the Rose Garden

By Luini



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## "Against Thee Only"

BY JULIEN GUNN, O.H.C.

THE words of the Psalmist ring forth to us as Lent approaches, as the constant reminder to man that all is not. But is that not known to us already? Are there not countless books flowing from the press which expand upon the problems which beset us, and the way to get out of the present confusion? The world alternates between presumption and despair. But there is the easy conviction born of the weather which assumes that the solution is simple. In times of fire and trial the illusion is often despair. But no, to the Christian the call comes: "repent." The door of the Kingdom of God is only opened by the key of repentance.

What is repentance? There are many definitions, but only in the context of the reformed Christian Faith can we have true knowledge of what this "change of mind" really is. Repentance is the sorrowful turn from sin and asking for forgiveness of one who has been wronged. As such it can be seen that repentance involves personal relationships and responsibility. Where there is no sense of personal relationship there cannot be true repentance;

instead there is remorse. This can be confused with repentance and so it is best that we consider this consciousness of wrongdoing.

Remorse has been described as sorrow for sin without Faith. There is no supernatural turning to a personal God, but the hideous consciousness that evil has been perpetrated. There is only fear in the face of the serious consequences of action, either to self or to an object of one's affections. Remorse then, displays the uneasy conscience, free to lament the wrong done, but unable to escape the sense of guilt. The remorseful man may cover up or flee the consequences of his evil, but he cannot escape the sense of guilt which only crushes. The most terrible example of remorse is Judas who could only acknowledge his guilt of the innocent blood of our Lord, throw down the price of his sin and then go out to take his own life. Saint Paul describes this as "the sorrow of the world," which "worketh death." (2 Cor. 7:10)

Staggered by the weight of conscious guilt, the Christian turns to God. He knows that his offense has been against a personal



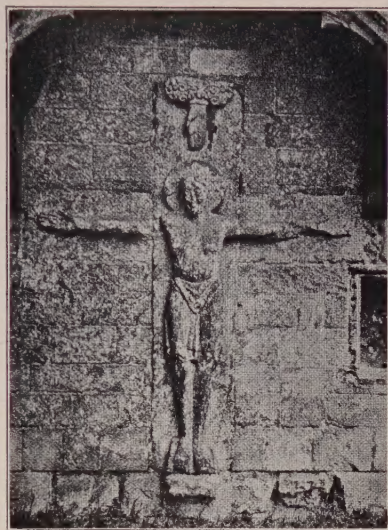




"were pricked in their heart," (*Acts* 10) and then asked what they should do. Peter at once recognized their state and declared that they should repent. The message of the Cross and the involvement of those people in the guilt attached to the death of our Lord had produced a state in which they were ready to go forward in

after facing up to the prick of conscience, the soul is contrite. This is "the godly sorrow which worketh repentance to salvation . . ." (*2 Cor. 7:10*) The soul recognizes the sin has done. It has been a blow struck by the all-loving God. It is the violation of a personal relationship which is contrary to the benevolent will of God who in His wisdom knows the good for the soul and wills that man attain to a moral union with Him. The sin is without excuse and the guilt is clear. "Against Thee *only* have I sinned." The ultimate attack of sin is against God. The injustice is done to Him and ultimately that responsibility is faced and the debt is bargained, no matter how many people have been injured and not matter to what the sinner may go to rectify the injury if God is left out, there has been no repentance. It must be faced without evasion. This leads the loving soul to the next step.

Once the sin has been acknowledged in the spirit of contrition there comes the next step in repentance—confession. The soul must become "forgivable." It is not enough to feel vaguely sorry for sin (for that is remorse) the soul must come to terms with God and confess the wrong done. "I have sinned in that I hated—I lied—I was unfaithful," or whatever the sin was. The sin, thought, word or act must be clearly seen and confessed to God. It may be that the individual can find peace in confession to God privately, but the Church, following the injunction of our Lord, prescribes confession to a priest, our Lord's representative under these circumstances. This is to be an outward and visible sign of repentance and the outward and visible assurance that the pardon of God has been received objectively. The bitter and penitent acknowledgment of sin to the agent of



ANCIENT ROOD—ROMSEY ABBEY, ENGLAND

God is the truest declaration of repentance. Self-treatment in the case of physical illness is a dangerous procedure; how much more should we care for the welfare of our souls in going to the representative of the Divine Physician.

Now there must be a further stage in repentance: the purpose of amendment. To say that I am sorry for a sin and then to entertain no profound desire to stop sinning is serious indeed. As a matter of fact it is mock-repentance which is no repentance at all. Satan, true to his character, may whisper: "You will fall back into the same sin, today, tomorrow, the next day." But there must be the will to amend, based upon the sure confidence that the grace of God is sufficient to any and every occasion. I do not have to commit *any* sin and I have God's promise to that effect. This conviction will produce a tranquil confidence, the fruit of which is the firm determination that the sin will never be committed again, for God's grace will give the will all the strength necessary to spurn the blandishments of the evil one.

Finally there is the step called satisfaction when the penitent is willing to do something to show sorrow for sin. Penance has a harsh ring to it, and we think of the burdensome loads which people of old carried in the attempt to atone for past sins.



But penance is not atonement, it can never be remedial as far as God is concerned.

Should my tears for ever flow,  
Should my zeal no langour know,  
All for sin could not atone.

It took the God-Man, Jesus Christ to perform the reconciliation for us which we were unable to accomplish. Penance can in no way remedy the situation and "put us right" with God. But a penance voluntarily accepted is an act of sorrow expressing regret at having caused the injury. It becomes the expression of the willingness to suffer with our Lord; but how small is the penance in comparison to the sin we have committed against God! A wise confessor in assigning a light penance can bring home to the penitent that the loving mercy of God is proportionately even greater than the sin.

Now from repentance springs humility which may be described as the space in the soul which grace fills up when pride has been pushed out. When humbled, the soul sees itself as free only to sin if left by itself, but made great when filled with the grace

of God. When this comes the healthy scepticism and distrust which will keep the soul from presumption; the greatest pit-fall to make the soul fall into sin.

Through humility the soul is prepared for a deeper realization of sinfulness and the need for ever more powerful assistance from God. In this way repentance becomes not just a single act in a year, three years or a life-time, but almost a state of the soul. One is not converted in a single moment for all time, but conversion is a continual process: a work which is never completed until death. With each new occasion of God's forgiveness there comes the deepening knowledge of the soul's inadequacy as the distance between the perfection of God and the nothingness of man is realized. The virtue of love which is possessed by the greatest saint is entirely the gift of God. That is why the most blessed of men and women thought of themselves as the greatest of sinners, and did just this without hypocrisy.

Even with the newness of life which comes from experience from repentance there must be the knowledge of continual incompleteness in the soul and the continued but subtle conducted strategy on the part of Satan to lead the soul into less obvious though more destructive sins. There is peace for the soul, but never the contentment of achievement, it is the peace of experiencing forgiveness which springs unmerited from the love of God that we may be made more loveable. This is the peace which no man can take from us.

The approach of Lent with its initial call of penitence, Ash Wednesday, swings into view as the liturgical year progresses. It is the day when the call comes to all men to repent. For all of us there is the opportunity for quickened penitence and response to God's cleansing love. The Christian is the only man who can truly repent and upon him lies the responsibility of acknowledging his own sins. Who knows but that our penitence may do much to bring down the shower of grace from God on all men and thereby increase the bounds of the Kingdom. But there is only one place where this can start—my soul.



CHRIST STILLING THE WAVES  
(Chinese)



# An Open Door

BY A. APPLETON PACKARD, O.H.C.

Revelation 3:8: "Behold, I have set before thee an open door, and no man can shut it."

ESIDE the venerable New England city where I was once privileged to minister, there flows a broad and winding river. From it some lovely gardens slope up gentle slopes. On a summer evening the sun began to set a friend took me through one after another of these beautiful places. As we walked from garden to garden we would enter iron or wooden doors set in high brick walls dividing them. And it seemed to me that each garden-plot grew slier than the last, until finally we stood in the most glorious of all, looked entranced at its expanse, and beyond to the wide river and hills and Mt. Tom in the near distance. Only a few miles away was the old Huntington family homestead at Hadley.

At least five years ago our brother who in short while is to take upon him the vows of Life Profession in the Order of the Holy Cross, decided under the leading of God and the Holy Ghost to become an Aspirant, waiting, hoping for, the opportunity of accepting his vocation or calling to the Religious Life. He was accepted, and so passed through the first gate. Then came his admission as a Postulant, respectfully and humbly "demanding" his entrance into the Novitiate. He entered the second gateway. Six months went by, and he was clothed as a novice, a newcomer ready to prove his earnestness and stability: the third wall successfully passed. Two years afterwards, either for or temporary vows were made. The garden became lovelier despite every difficulty and test of sincerity of purpose, and the door opened before and closed behind him. Today the final door opens. The entrancing scenery near and far is opened to him, heights and depths of coming beauty.

Surely he experienced, as has every conscientious professed monk or nun who faces the solemnity and finality of this hour, his

days of uncertainty, of terror, of temptation, of discouragement. He felt his own unworthiness as he progressed step by step to this goal of self-surrender to our loving and Divine Lord. Perhaps at times he echoed the plaint in Malachi 1:10 where Jehovah cries to the priests who despise His Name: "Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain!" Is he—is any mortal?—truly good enough, worthy of such close intimacy with Jesus as this "angelic" life ideally affords? But the answer I would give to you who are assembled in this holy house this morning lies in the essence of what he will be doing presently: the seal of a self wholly and unreservedly given for now and eternity to Him Who holds the keys of death and hell and is alive forevermore. It is a "mystery of sacrifice," as Evelyn Underhill puts it in her little book of that title. For all of us who communicate at God's altar, this same action, fundamentally, takes place. "So again and again," she writes, "by this Drama that is more than a drama, and this Sign which does what it declares, the soul which has given itself is fed and maintained in the new status to which its self-surrender was the door."<sup>1</sup> Each of the walls he encountered and then successfully passed through by the appropriate door, has meant renewal of that self-abnegation which culminates in the vows or promises to God taken upon him of his own free will. The self a whole burnt-offering, as in the sacrifices of the Old Law, is now to be united forever to the Sacrifice of Christ Himself under the New Law of Love.

Yet why does he, or any one of us, take these vows? Vows seem to be startling words to this generation, especially when applied to religion in any way, though properly speaking it is only in some form of religious activity vows can be taken at all. Modern novels, reinforced by the motion

<sup>1</sup> *Op. cit.*, p. 72.



picture business, have made us familiar with the "vows of eternal fidelity" breathed in moments of passion between very fallible and mortal human creatures. But a vow taken to God is a different matter. He might expect us to keep it, therefore it is a very dangerous thing, and also rather reprehensible in that it surrenders our personal freedom, especially if it be for life. In France life vows are actually forbidden by law to the Religious, though the statesmen who so reprehend life vows to God would be rather scandalized at a law proposing the abolition of the oath of allegiance to their country,



SAINT MATTHIAS  
Flemish Woodcarving

(Courtesy of the Metropolitan Museum of Art)

and suggesting that it could be renewed will from year to year. There is a fatal lack of logic in that most logical of people when it comes to a matter of personal prejudice. And of course if you have a prejudice against God you are going to disapprove of vows taken to Him.

The Christian life is divided into precept and counsel. Precept is for the ordinary Christian living his life in the world and sanctifying the common life to God's service. Counsel is for those few chosen souls who cannot rest satisfied with anything less than the complete gift of self to God, not in the ordinary but rather in the extraordinary life of Poverty, Chastity and Obedience. None of these laws cannot be practised in the world as it is at present constituted, for they are directly contrary to the generally accepted principles of our contemporary civilization; neither can they be lived in their completeness in the solitary life, for they are communal laws designed for a social condition. The world in general has not yet reached

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Divine love is a fire full of light and wisdom. It ought to be quick without precipitation, ardent without imprudence, zealous without indiscretion.

—Avila

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Therefore the Church, which treasures these laws as part of her Christian heritage, devised the plan of religious communities where a number of those called to this form of personal consecration may live together by them under as nearly perfect conditions as can be attained in this life. So well to remember that the real object of Religious Life so-called is not its good works, though that is an important side product, nor even the making of saints, though that also is one of its high functions, but the showing forth to the Church and through her to the world the harmonious working of the laws of the New Dispensation that our Lord called the Regeneration when ultimately these laws are to be universal, for all, and not just for the chosen few. This is really what is meant by the term applied to it, the life of perfection. This does not mean that those in the



us Life have achieved perfection, nor are they more perfect than Christians of the world. It means that they are living under laws of perfection—possibly imperfectly understood and applied—yet such as we can comprehend, and were stated by our Lord.

Now if we are to live in community under exacting laws we must have something to bind the whole chosen company together, as the oath of allegiance is the binding power of the nation, so the religious life is the binding power of the Community. It is not an added burden to the conscience, for it is a help to fulfil the duties that vocation has laid upon the conscience. It is not taken hastily and without full knowledge of its responsibilities, as seems to be the general view concerning it among those ignorant of the Religious Life. Always there is a time of long probation, the least extent of which is a year, many or most communities requiring four or five years, in which the novice is trained to the life, subjected to every reasonable test, made aware of all its requirements, with all the opportunities of practising them before the life vow can be taken. Could there be a more reasonable test than this? At any time the novice may be released, or if she is found unsuitable asked to withdraw, so that when the life vow is taken it is with full knowledge of all that is involved, and a fully considered desire for the spiritual growth of it.

Our Mother Eva Mary, Foundress of the Sisters of the Community of the Transfiguration, has phrased all this well: "The life vow is a woman's response to vocation, its personal and willing answer to the call of God, the 'Ancilla Domini'—'Behold the handmaid of the Lord' in the case of women, the 'I am I, send me' of men. Can we imagine the prophet, later, recalling his offer of himself to God? or the Blessed Virgin, refusing to be His handmaid? But this is the life vow. It is the permanence of vocation that it would be unthinkable to make it impermanent."<sup>2</sup>

Christianity is full of paradoxes, as Jesus Christ and Man, Mary Virgin and Mother, Transfiguration Tracts on the Religious Life."



THE PRESENTATION

(Courtesy of the Metropolitan Museum of Art)

and so on. Here is one of the greatest. The world cries out: "Stop on this threshold, my brother. Wait! Do not commit yourself to bigotry, to doors of opportunity closed, to isolation, to narrowness, to self-stultification in a Monasticism which is a medieval anachronism in this modern, high-pressure atomic age. It's death to ambition, to freedom, to normal Christian living. Do you want to be shut up in a monastery permanently and shut out from the usual things of happiness?" Selma Lagerlöf wrote in her "Christ Legends" how grandmother told stories entrancingly. She died; "And I remember how the stories and songs were driven from the homestead shut up in a long black casket, and how they never came back again. And I remember that something was gone from our lives. It seemed as if the door to a whole beautiful, enchanted



world—where before we had been free to go in and out—had been closed. And now there was no one who knew how to open that door.”<sup>3</sup> A Religious isn’t shut away in a casket! But the solution of the paradox is in the loving Hands of Him Who alone has opened the doors so far and today stands beckoning to the one who vows himself. In His service—slavery—alone is perfect freedom as our brother shoulders his cross, denies himself, and follows the Master. Throw away your life and you shall find it! Give it all—all—to the Son of God and He will reward you a hundredfold. That is the answer of the Religious State. This door is indeed narrow—“straight is the gate that leads unto life”—yet unto life rich, abundant it most certainly does lead. The Wisdom depicted in the Apocryphal Wisdom of Solomon which the Church delighted to transfer to the “Logos” or Word of the Father, Jesus Himself, shall reward those wise enough to strive for His whole and undivided service. Wis. Sol. 6:14: “He that riseth up early to seek her shall have no toil, For he shall find her sitting at his doors (gates.)” So Christ stands at the other side of this door, ready to welcome with joy this new addition to the age-long company of monks.

Yes, most certainly, for the matter of the vows—“Will you be poor, chaste, obedient?”—indicates fixity and futurity. Let us

<sup>3</sup> *Op cit.*, p. 5.

consider them briefly. The vow of Poverty which is the relinquishment of all privately owned property, is not necessarily a life stripped of beauty and glory or comfort. Adam, in all the charm of the Garden of Eden story, was the poor man, caring for nothing but God. That is what his condition of nakedness shows. As soon as he began to desire clothes, that is something apart from God, he fell from his estate of holy Poverty. Desiring nothing save God, into the misfortune of comparative poverty, which is the worldly ideal of wealth, possessing and accumulating things without God. But holy Poverty cannot be regained by any return to natural necessities, nor by stripping life bare of its necessities and conveniences of civilization. The Church has shown us the better way of common ownership as opposed to individual possession. All share alike. There is neither poverty (in the world’s sense) nor wealth, but a sufficiency provided for every need, food and clothing out of common stores, books and furnishings, houses and lands. Indeed the Lord’s promise to those who choose this life, multiplying a hundred fold the houses and lands given up, reveals the good, and is actually and literally fulfilled. But it is all His and to be administered for Him. The so-called wealth of Religious Orders is wealth only so long as it is religiously utilized for the Church and her poor. When diverted to secular use it vanishes into thin air, as Henry VIII



PETER

ANDREW

JOHN

JAMES



ed to his chagrin, an experience repeated in the early 1900's in France and realized in our own time in Russia. It cost France many times more money to replace and maintain the institutions she took over from the Religious Orders a half-century ago than she ever realized from their fancied treasures. A sadder and wiser France regretted, not what she took, but the privilege of work and service to the Church of France.

Holy Poverty, moreover, does not consist in extremity of want, suffering for the necessities of life, nor yet in mere contentment with what we have, be it much or little, but in a supreme desire after God, a desire so great that there is no room for other desires; living by His bounty, receiving everything from His Hand. One devoted to Holy Poverty is not conscious of being poor, but of feeling immeasurably full, abounding, is ashamed when others speak of poverty, and feels he ought not to have so much, hastens to share what he has and then forgets all about it in his joy in the Lord. He desires not to be different from others in the Community, not to be more austere, not to be more luxurious on pretence, not to think or care at all whether the monastery has much or little passing through its hands, but always praying for much of God. That is the spirit of Holy Poverty which this vow binds upon and makes our own in permanent position.

The vow of Chastity, which carries over from Holy Poverty from the mind with its natural desires for wealth, into the heart with its spiritual desires for love, is the second strand of the vow. Under the vow of Chastity we do not love less, we love more than ever we thought we could in our old life. But we choose the objects of our love. Our love is given all primarily to Him, is reflected to us through a thousand human facets, sparkling in the light of His love. And so by means of this vow of Chastity we are enabled to love the poor, waifs and strays, human flotsam and jetsam broken in the storms of life, the new elements constantly being assimilated into the Community itself, brethren here and elsewhere; and all

the time it is the personal realization of the personal love of Christ that fills and satisfies the heart.

As an older married woman wrote awhile back to a younger one who thought today's type of marriage left an "open door" of escape from irking bonds by way of divorce: "If duty springs from the voice of God, there is a law of life which is God Himself, and that, Margaret, is the law of sacrificial Love. It is the most beautiful, the most vital, the most glorious, the deepest, the clearest thing I have ever known. It is beyond all mysteries and all knowledge. Without it every other power within us is but as sounding brass. But the only love that you admit to be authoritative is the sexual love of man and woman. This is not the 'love' that has filled the centuries with the miracles of renunciation turned into power. This is not the 'love' that, in losing itself for a day, finds itself to all eternity . . . You talk about Life. I, too, love the way it surges from cradle to grave. But the men and women of amazing vitality are not those who force their total energy into one passionate stream. They pour it broadcast into work and play, into art and beauty, into comradeship and into leadership. They insist upon expressing themselves in a thousand other creative ways disconnected with sex. These things do not die within them."<sup>4</sup> No—they live by sublimation in the Community family life and in every relationship "in Christ" which Holy Religious Chastity provides.

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God is bound to act, to pour Himself into thee as soon as He shall find thee ready.

—Meister Eckhart

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Then, thirdly, the vow of Obedience secures to us the permanence and stability of our joy. It is not so much an obedience to Rule and Superiors, though that is a manifestation of it, as an obedience, a will given to God. In giving Him our wills absolutely we are taking and fulfilling our vow of Obedience. If the will be really surrendered,

<sup>4</sup> "The Open Door in Marriage," condensed from *The Atlantic Monthly*, by Anne C. E. Allison, in *Reader's Digest* for February, 1934.



the little outer conditions and circumstances of that surrender will not seem of any great importance. Our opportunities of consecrated service come through the Community, and, of course, our obedience is rendered to it, its will becomes ours. Indeed the vow which is made primarily to God is offered through the Community and is part of its offering to Him. Therefore in a secondary sense its obligations are to the Community, for it is only through the Community it can be fulfilled.

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In all the possibility of things there is and can be but one happiness and one misery. The one misery is nature and creature left to itself, the one happiness is the Life, the Light, the Spirit of God, manifested in nature and creature. This is the true meaning of the words of our Lord: There is but one that is good, and that is God.

—William Law

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Obedience! It is in this the last, greatest, and most difficult of the three, that self is crucified day by day and even hour by hour. The power of the Resurrection Life of Jesus which followed after His sacrificial death upon the Cross—that Cross to which we in this Order are specifically dedicated—needs to be recalled, invoked, and fed on in this life of permanent oblation to the Crucified. As Dorothy Sayers remarked in connection with her twelfth and last play "The King Comes to His Own" in *The Man Born to be King* " . . . a point to note is that this play contains a great deal about doors, and knocking at doors. It is, in fact, a play about the door between two worlds."<sup>5</sup> So in what I have tried to say today, I would remind our brother and my brethren that to keep open the door toward Jesus, obedience is the living witness to His risen Life flowing in and through you. Self-surrender is costliest of all. To give up things and persons is really easier, for the inmost self rebels constantly and only by constancy to Jesus can be overcome until with St. Paul "I live, yet not I, but Christ liveth in me."

We have glimpsed the view in past, present, and future, and thought of the vows in

general and in particular; now, for valedictory. To you who are present as guests, say, if our life seems peculiar to the world it is because its people are not seeing God toward Whom we are looking, and so we seem to them to be looking at nothing. And if ever the life appears peculiar to us who live it, that is because we have lost sight of God and are looking at ourselves. The life of Religious vows seems strangely natural and almost shamefully easy to those really living them well. It is so natural to lose God, and when we have Him, so easy not to care for other things. That is the true life of Religious vows. We cannot expect the world to understand or sympathize. How can it do so when God is unreal to it? But is it too much to expect some understanding and sympathy from our fellows in the Church who know God, and while they haven't heard His call to themselves, might surely believe and hope His call is heard and responded to by those to whom it has come?

You too have taken vows, with us by Baptism, Confirmation, Matrimony, Ordination, or Consecration. Renew them too with our brother as he renews his. Chesterton declared in *The Everlasting Man*, of the Creed we just recited together: "In answer to the historical query of why it was accepted, and is accepted, I answer for millions of others in my reply; because (as a Christian symbol it is a key), it fits the lock, because it is like life. It is one among many stories; only it happens to be a true story. It is one among many philosophies; only it happens to be the truth. We accept it; and the ground is solid under our feet; and the road is open before us. It does not imprison us in a dream of destiny or a consciousness of the universal delusion. It opens to us not only incredible heavens, but what seems to some an equally incredible earth, and makes it credible. This is the sort of truth that is hard to explain because it is a fact; but it is a fact to which we can call witnesses. We are Christians and Catholics because we worship a key, but because we have passed a door, and felt the wind of the trumpet of liberty blow over the face of the living."<sup>6</sup> Of the Creed, and of

<sup>5</sup> *Op. cit.*, p. 317.

<sup>6</sup> *Op. cit.*, p. 311.



which dares to take vows of true  
om, that is all true.

ally, my brother, remember as your  
"Behold, I have set before thee—  
EN thee—an open door, and no man  
shut it." The Jesus of Revelation writ-  
through the inspired Johannine author,  
the Church of Philadelphia, brotherly love,  
ed that that Church should win con-  
To St. Paul the "open door policy"  
stood for a door of opportunity, of  
ness, of assurance of missionary suc-  
In this instance it represented unusual  
ilities for spreading the Gospel further  
Asia Minor, after Paul opened pre-  
ary doors. The writer here might well  
back in spirit to the days when in Acts  
at Antioch Paul and Barnabas . . .  
n they were come, and had gathered  
urch together, . . . rehearsed all things  
God had done with them, and that He  
opened a door of faith unto the Gen-  
? In like faith He Who is the Key of  
l unlocks today to you the door into a  
life of enduring dedication and service  
Himself. NO MAN CAN SHUT IT.

No—no man. God opens it. He will keep it  
open. Go forward in humble expectation  
over that threshold and into "the glories  
that shall be revealed."

Do you know what situation most vividly  
portrays sheer surprise? An artist trying to  
depict it went to a "library and didn't stop  
until he'd hit M. And there it was, in an  
essay by Christopher Morley, 'On Doors.'  
For isn't it the slowly opening door—be it  
trapdoor, creaking gate, or just plain front  
door—that offers the most tense moment of  
all? Who or what is beyond that door? Will  
it be a familiar face, or somebody, *something*  
that will make your heart race and your  
blood run cold?"<sup>7</sup> A familiar Face indeed—  
not in silly or absorbing story but in blazing  
Reality, for the Lover of your soul waits to  
accept your self-offering which now you  
lay down at His feet. "Behold," He says, "I  
have set before thee an open door, and no  
man can shut it."

<sup>7</sup> In Bennett Cerf., *The Unexpected*.

A sermon preached at Holy Cross Monastery,  
Nov. 25, 1951, on the Life Profession of Fr. Lee  
Stevens, O.H.C.



THE DESCENT FROM THE CROSS

By Roger van der Weyden

(Courtesy of the Metropolitan Museum of Art)



# Paper Chase

BY BROTHER SYDNEY, O.H.C.

(Being the life-story of a piece of paper who went to Africa.)

I HAVE been more fortunate than most pieces of paper who usually end up on a garbage heap or in an incinerator. I now occupy a high position of honor on the wall of a chief's front porch and so I command a view of life here which is given to few. But I know that life is uncertain; therefore, before the bug-a-bugs get me, I want to tell you something of my past life.

Just where I began life, I do not know, but an old Front Page once told me that all we pieces of paper came from trees. Be that as it may, the first thing I can remember clearly was finding myself as part of a weekly magazine. A Man opened up our Magazine one day and stopped at me, saying, "This is a very fine page." Maybe this was because there is a beautiful New England snow scene printed on my front. On my back there is a lot of fine print, but nobody seems to pay much attention to that.

As the Man left our Magazine open at me for a while, I was able to see the place I was in. It was quite a comfortable office and I noticed there were many pieces of paper in the waste-paper basket. I thought some of them looked like very good paper yet; not at all my idea of waste. Imagine my horror when the Man picked us up and made as if he would throw US there too! But then he stopped and said to his secretary, "No, I think I'll save this for Miss What's-her-name?—You know; that friend of mine who sends papers and things to that Mission in Liberia."

My companions and I were wrapped up and sent to "Miss What's-her-name," but we did not stay at her place long. She had quite a collection of newspapers, magazines and periodicals in her room, but I didn't get much chance to see them as we were all soon wrapped up again and started off on what turned out to be a long trip.

Of course, I couldn't see much of what

was going on, but our Cover told me that we went through a post office and then we put in a mail bag. Fortunately our mail bag was a good sort and passed along information to our Cover. When we were all feeling rather unwell because of strain and motion, it was he who told us that we were on board a ship at sea. That voyage took us three weeks and I was glad when we were unpacked and saw the light of day again. This time we were in the Post Office at Freetown, Sierra Leone, West Africa. After some stamping and rather rough handling, we were again "bagged" and put on a train. We waited a long time on the railway station platform and heard an awful lot of shouting all around us and all in strange languages too. As our Magazine was printed in English, most of us pages could understand a word. The train trip took two days, after which we were transferred to a truck which carried us for a couple of hours. Now we found ourselves in the Post Office at Kailahun and, as this was the name of the town in our address—our wrapper had told us—that on him was written, "Holy Cross Mission, Kailahun, Sierra Leone"—I thought we had come to the end of our journey. Not so! Again, we were bagged and put on another truck and taken to a place called Buedu.

The man who had taken care of us at Kailahun was, I heard, "from the Mission" and his friend greeted him as Akoi 5. It was about midday on a Wednesday when we reached Buedu and this Akoi 5 saw our big bag, in which we were all jammed along with a lot of letters and other magazines, up on his head and set off along a narrow trail which went right into the bush. I can tell you it was very hot up on top of his head with the sun's rays beating down on us. The worst part was when we went through tall grasses; but, when we went through forests, it was much cooler.

Our next stop was at a place called

ptoms" and again we were opened up, bed and sorted out. I heard one official young man judging from the sound of his voice, say, "I see the Mission is getting plenty of newspapers and magazines. Hope they send some over to us soon. We haven't had a new thing to read in a long time." Again we were bagged, and again we started out with us on his head. But this time we did not go far. It was late in the evening we soon found that it was Akoi's custom to stop at the town of Kpangamai. Our camp was dumped in a dark corner where mud walls met, but it was dry and cool so we had a good night's rest.

The next morning (Thursday) Akoi showed us for many hours through bush and we did not reach the town of Kpangamai until afternoon. Here Akoi put up camp and then set himself down with his friends. They drank a milky-looking drink out of a gourd, which I later learned was palm wine. Some time thus passed in eating and drinking, when a man came along who stopped and looked at Akoi. He spoke to him in a queer kind of English: "Akoi, you must go one time to Bolahun. They know the Faddahs want mail." So off we went for another hour.

I could hear Akoi puffing up a hill, when a voice sounded from above us, "Here comes Akoi with the mail." There followed a confusion of voices in several languages, but I noticed that English was predominant. So I guessed rightly that we had finally reached the "Faddahs."

The bag opened and evidently the letters were being passed out first; for I heard snatches of sentences: "Here's one from Mother. . . . Oh, you got one Harold. . . . That's for Little Brother. . . . Momo, take these to the Sisters, these to Miss Simpson, and these to Fr. de Coteau. . . . Syd, see that these go down to the teachers and school boys." Many of us magazines and newspapers were put into one pile and I heard the same voice say, "Here Brother, these are yours."

Soon I heard the sound of fingers undoing the knots of the strings which were tied around us and the outer wrapper was slipped off. (I later learned that knives are rarely used, except for very difficult knots, so as to save the string; and the paper wrappers are also saved, although, to MY mind, they are very inferior pieces of paper.) Again, as somebody's hands flipped through us pages, that somebody stopped at me. I



ENTERS THE COUNTRY DEVIL



felt quite proud of my picture. At the same time, it gave me a chance to look around. We were in a kind of porch with cement pillars and a zinc roof, but there was also a ceiling made of matting. Four white men in white robes sat around reading letters and papers and discussing the news therein. The one whose voice I had heard first had a little red beard and he seemed to be boss (afterwards I discovered that his proper title was "Prior.") The one holding us apparently was younger and was called "Brother." Pointing to me, he said, "Here's a fine snow scene I want to show to the school boys." And he very carefully folded our Magazine so that I was on the outside. This was wonderful for me as I could see all that went on. Then, raising his voice somewhat (and the old man there made some remark about "our quiet Brother"), he called, "Tamba Kila!"

A nice-looking young African came running up and received a lot of the magazines while the Brother took us and some letters. We went through a room which had rows and rows of books along its walls and

then into a smaller room which had a table and desk in it.

"Throw those newspapers on the table, Tamba. I'll not have time to go over them now. Thank you."

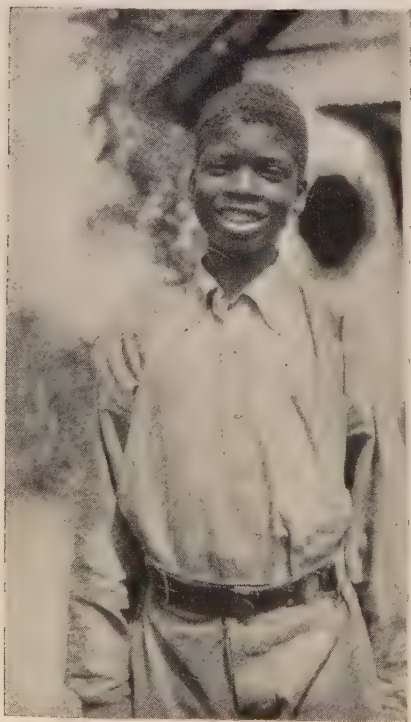
But Tamba lingered and it turned out that he wanted to have one of the newspapers. So Brother hurriedly scanned some of the newspapers to see if there was anything of importance in it and then handed it to Tamba, remarking, "There's a good one for you, with the picture of a pretty girl on the front!"

But that was not the end. Just as Brother put me up on a shelf where my picture could be seen to the best advantage, a whole troupe of little boys came to the door which opened to the outside onto a large veranda.

"Bruddah, papuh, please. I beg you," was the cry of all. Brother just kidded them along asking them if they wanted wrapping paper, newspaper or wrapping paper, but he spoke so fast that these little black boys could not understand his English. Then getting serious, he spoke slowly and plainly,

"There are many people in the Mission who want papers. Some of the picture papers must go to the teachers for help; some of the magazines will go to government officials at Kolahun and Customs; and we must not forget the people who live in the outstations, as they get very little to read. Then speaking more quickly, he said, "Now you must go. The hospital bell is ringing and I have to go there to see what is wrong. A li na, ho!" He said the "ho" with a lot of drawl and I later learned that this was the polite way of speaking. But as some of the little boys were slow to depart, they shouted, "Li, li, li, li" (go, go, go, go) and drove them all in front of him, all laughing and hooting.

The subsequent quiet gave me a chance to take in my surroundings. The room was smallish, three walls being of mud brick plastered over; the third was a wooden partition which divided this "cell" from the library. Two windows opened out onto the same porch that the outside door let



"BRUDDER, I BEG YOU. . . ."

but around the corner of the house. There was a bookcase and a desk. The bed looked like the kind used in hospitals since it had a white enamelstead. Over it hung a mosquito net on a frame, which could be lowered at night around the bed to keep away mosquitoes. The floor was of cement. I learned later that this was true of the floor of the whole house or monastery, since white ants (bug-a-bugs) attack anything wooden.

The news about the arrival of the magazines must spread all over the place, because there was a constant succession of boys peeping in at the door, and the house boys, Momo Fua and Tamba, were kept busy chasing them away. After some time, Brother returned accompanied by two big lads. The sorting of magazines and newspapers began in earnest. I gathered there was a regular system of the disposal of such. New magazines went first to Miss Simpson, a young American teacher, and then she, in turn, passed them along to the Sisters at the Convent. When they had finished with them, they were returned to the monastery.

Kole, you take these down to Miss Simpson. This second lot goes to the Sisters, but make sure you get some from them; they have yet returned the last lot I sent them. There are some I want to read myself, first, before I send them out. Ah, here's a duplicate of the National Geographic which will be the thing for Teacher Thomas at Foya. I promised him one a long time ago. . . . Is that a Saturday Evening Post you have there, Paul? Don't walk off with it! The people over at Customs like to get the P.S. . . . Didn't I see some Digests? What's what the Kolahun government people like. And, if there is a duplicate, that goes to Augustine Weiwor. He doesn't like to read away off there in Kpangbani by himself. . . . Here, Paul, take the TIMES down to the Headmaster; he likes to read about Korea. . . . Oh, look! There are some excellent pictures of the Grand Canyon which we were studying about in Geography the other day. Take them down to the High School library—don't you hang onto them yourself! . . .



This FORTH magazine has some pictures of the Bishop's new college at Cuttington. Take that down to Festus Mole for the elementary library. . . . Now this lot I am going to keep for dashes."

As he said this, Brother put a bunch of papers on a shelf and sent the two boys off with their loads for distribution. He was just going to sit down when another interruption came in the form of a young man, who obviously could not speak much English.

"Oh, Sele. Ise ho!" said Brother, and after a pause, repeated, "Ise ho! What do you want?"

"Bruddah, you promise me papuh. You have newspaperuh."

"Oh yes, I have one for you in which the English is plenty easy. You try that." And he handed him a magazine.

Just then along came another school boy. This lad could speak English and Brother said to him,

"John, I've got something to show you and I want you to explain it to Sele too." And he led the two of them over to the shelf where I was. "This is what it looks like in my country in the winter time. This white stuff is snow. You can see the children sleighing and skating on the river there in the background."

John translated this into Bandi for Sele, who looked with great interest at my picture. Then he looked puzzled and said something. John interpreted: "He says you mentioned a river but he does not see it."

"This is it," said Brother, pointing to the



frozen stream which wandered across the picture.

"But there are people walking on it," exclaimed Sele, through his interpreter.

Then Brother began a patient explanation of ice and freezing and skating. Sele listened for a while respectfully and then a big grin broke over his features.

"It is funny," he said. "You laugh at many of the things we tell you about our country. And yet you want me to believe that people walk on the water in your country!"

There was hoots of laughter from all three until the old man I had seen earlier on the back porch came in to see what all the noise was about. After a detailed explanation, so that he would get the point, even he chortled.

The next day I was taken down to the boys' school and to the High School. Of course, each time I was shown to a class, Brother had to tell about Sele's remark too. It seemed to me that even some of the school boys, in spite of all their advanced learning shared Sele's doubts also. Since, in Liberia, they have only two seasons, dry and rainy, the people there have a lot of trouble understanding that there are four seasons in America. They do sometimes have hail, but snow and ice are unknown to them.

While Brother was showing my picture to a class, he saw a man going along the road outside to whom he called. It turned out that the man was going to the town of Kpandemai, where the Mission has a school, and, as Brother wanted to send me there, our magazine was shut so as to protect my fine picture and handed over to the man with careful instructions to give me to Teacher Korli.

This trip took two days. When our Magazine was opened again, I found myself looking at a tall young man who was "Teacher Korli." He very carefully cut me out of our Magazine and hung me up on a blackboard and then he proceeded, I presume, to explain my picture to his little boys. But this was done in such a mixture of English and native vernacular that I was not able to follow him very well. All the

same, I was amazed at how much the school boys could talk in English, especially when I learned they were all lower than 4th grade.

I noticed some of the school boys were eyeing my former companions in what was left of our Magazine. Evidently the Teacher did too; for he told the class that he would give a few pages to each boy that did good work. There was great excitement at the announcement, followed by diligent work. At the end of about half an hour, it was found that three boys were worthy of the great honor and each received his prize of five pages.

As Teacher very carefully chose the pages from the advertising section, I wondered what the boys would do with them. I soon learned. After school the favored three rushed into a mud dormitory and brought out three small wooden boxes. These they opened and from therein brought out their personal treasures, such as clothes, a little money, a knife, a few small books or pamphlets, etc. Then taking the prized pages they carefully lined the boxes with them very neatly. Several small children from the nearby town had been ordered in to watch these proceedings. One of the school boys had a picture advertisement of a swanky big motor car and, when he lined the lid of his box with it, he turned it so that the little boys could see it. Immediately there was a chorus of "koo-koo-koo-koo" in admiration while the bosom of the proud owner swelled.

My turn came next. The town chief came for a visit and admired my picture which he saw hanging up in the school room. Whereupon Teacher "dashed" me to the Chief. With great ceremony I was carried to the chief's house and fastened up on the front wall within the porch. The chief gave an explanation from Teacher about the picture; so, whenever a visitor comes to see me, he carefully tells him about how the people are walking on the river. He calls it "white man's medicine."

When I recall those chucked-full was paper baskets that I saw in America, I am thankful that I am in Africa where we pictures of paper are given proper recognition.



# The Mystery of the Church

BY BISHOP JOHN OF BROOKLYN

## The Second Contemplation

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (*Rev.* 12:1.)

THOU art the whole truth of the Church. Man, Thy image and likeness, is the image and likeness of the Church. His members, powers and actions ought to be one in Thee, "Whose house are we" (*Heb.* 3:6). But, created free and not compelled to be good, man fell, and with him the human church fell also. The Divine in the human was rent in two. The image of the Divine Church has remained in man, but man has lost Divine likeness, and having damaged the inner unity of his life, sank into a self-centered existence in which he loves himself and not Thee, the True and Living God. He serves idols and 'ideals' as if in his own likeness, or if he serves Thee, the One God, he does so according to his own sinful will and not to Thy most holy Church. Man's senses have fallen apart, his inner likeness has been lost. His actions and powers have lost their unity. The post-fall decomposition of man's 'natural' unity (*I. Cor.* 15:44) is simply an external expression of the disruption of his powers and his away from Thy unity and from unity with Thee.

Abiding in the world from the first day of creation as Thy Holy Church, Thou hast through Thy Incarnation taken man's soul into the sinful "human church" ('the congregation of evil doers,' Psalm 26:5) and carried it, like a sheep that has been found, to the heavenly flock. Thou who hast come 'to be a new the image defiled with passions' (*gm.* 4) has done even more—accepted man's soul, pure and sinless as Thy new creation. Thou hast become man and stood before the man, pointing to him "what is the meaning of his calling" (*Eph.* 1:18).

Thou, Lord, the Word of God, has come into the world in the likeness of the

'human Church', in the likeness of the fallen man, and united the Divine and the human. . . . And this is why everything in the world bears a reflection of Thy Church. . . . The world has been created as a church and must be the Church.

But what do we see now?

We see in the world instead of Thy One Church the fallen 'human churches', sinful men, their innumerable circles, groups and unions. . . .

Even the union of militant atheists—men of the same dark faith and one evil will—has the likeness of a church: unity of faith without light and truth. It is Babylon, the apocalyptic Harlot, "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (*Rev.* 18:2.) These unclean forces and the unions of this world will fall and be destroyed "for all nations have drunk of the wine of the wrath of her fornication" (*Rev.* 18:2.) 'The kings of the earth have committed fornication' with them, many rulers find support in them and full sanction for their iniquities. . . . "and the merchants of the earth are waxed rich" through them.

"And I heard another voice from heaven" the seer goes on "saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Believers in Christ, take no part in any doings of the false church on earth! "Try the spirits whether they are of God: because many false prophets are gone out into the world" (*I John* 4:1.) For "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her"—her, the Harlot, who spreads the spirit and ideas of godless men and supermen. All unions and alliances that are not in Christ shall be scattered, overthrown, instantaneously destroyed and utterly forgotten.

All those who are not united in spirit with the Church of the Living God shall lament

and wail. Mankind shall see "the smoke of the burning" of many human words and deeds and the destruction of all its futile defences.

"The merchants of the earth" who were buying and selling souls and bodies, and trading in false ideas and values shall have no more "slaves, and souls of men, and the fruits that the soul lusted after." "The merchants of these things . . . shall stand afar off . . . weeping and wailing" (*Rev.* 18,15.) For there is no life apart from the Church.

There are in the world many mortal likenesses of Thy Church—of unhallowed unions, atheistic societies and families, united inwardly and outwardly not by Thy truth and Thy love, but merely by flesh and blood, selfishness and crime. "Flesh and blood cannot inherit the Kingdom of God," and crime debars us from it. Many unholy alliances and families do not rise against Thee as openly as the militant godless; but all of them in their secret spirit are mortal unions, having no Spirit of Life in them.

To these false church-folds are visibly and invisibly opposed to the hallowed churches—souls enlivened by Thee, blessed families, pure alliances, enlightened brotherhoods, fruitful parishes that serve Thy truth and are obedient to Thy love; they ascend to the spirit of the Church and enter its Reason and unity.

The world is created in the image of the Church. Man's body, soul and spirit are also

the image of the Church. Man is the temple of the Holy Ghost (*1 Cor.* 3:16; 6:19.) All human organs symbolize the powers and actions of the Church, and the powers of the soul and the spirit are symbols of the gifts of the Church.

But sinful passions and evil will manifested in man's thoughts, words and deeds do not belong to Christ's Church. They do not come from Thee, O Lord, and do not lead to Thee.

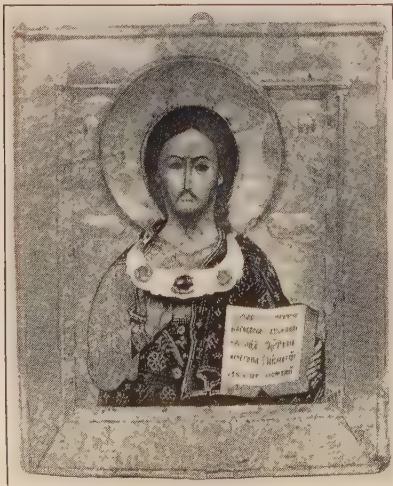
Human unions are, like seas, full of different currents; and individual human souls are full of different currents—thoughts, intentions, feelings. . . . Dark streams and cold currents do not belong to Thee; but they may flow into the light and warm currents of the Church. Tares may grow side by side with wheat in the fields of the world in this life. They also grow side by side in the field which is called "Church history." Let this not be a stumbling block to those who live in the world.

Thou art no respecter of persons, Lord. No ecclesiastical designation, unjustified practice, can deceive Thy Spirit or save man.

Multiplicity, division and separation have no place in the Church. But mankind is divided and broken up in the world. Not only is man's personality disrupted, but everything in the world is disrupted and divided through him, through his falling away from Thy Truth. In everyone, even in a sincere Christian, a faithful member of the earthly Church, there is something which does not as yet belong to Thee and cannot yet enter the Heavenly Church.

Nothing impure can belong to the Church. . . . But every man in this world contains, besides the great Mystery of Thy purity which dwells or may dwell in him, his own great impurity. . . . Let this not be a stumbling block to those who see impurity on the vesture of Thy Church. The vesture that clothed God-manhood throughout upon itself all the dust of the world.

On the Day of the harvest the angels will separate 'wheat' from the tares: all will be aspired—even though it were merely in sigh—to Thee, O God, from all that did ascend. And all that was 'going down'



OUR LORD



brought down to the very end, if it does repent and turn to the Truth. . . . But no one had turned, raised their eyes and believed in Thee will see Thy marvelous Truth. When the fulness of Thy Church will be healed. . . . But now the Church is being healed through Thy descent to the world and Thy ascent to Thee.

When now the blessed and terrible Judgment of Thy Word pierces "even to the dividing asunder of soul and spirit, and of the arteries and marrow" (*Heb.* 4:12.) It burns all in the fire of Thy inexpressible and unquenchable Grace—in the bliss of repentance and purification. In the warmth and light of that fire, Thy wheat germinates and grows. . . .

After the harvest corn will be put into the mill, milled and baked on the heavenly fire. The grains will cease to be separate, all will be united, "without division or confusion" and unchangeably, both in all their members and between themselves, in God the Father, through the Only Begotten Son, by the power of the Holy Spirit. This will be the fulfilment of Thy Kingdom, which the present can only be described and expressed in very poor words, and indeed cannot be expressed at all, except in symbols. The fiery power of the Holy Spirit all sin, pride, limitation and impurity shall be destroyed in all men. Everything shall be united, welded together, so that the former earthly boundaries and limitations will no longer be visible. As the arm is joined together with the shoulder, the hand with the arm, and the fingers with the hand, and all the members from one organism, so all the members of Thy One Body, the Holy-human Church, enter into one new glorious Union of "the new heaven and new earth." Righteousness and love shall dwell there in all their purposeful and ever increasing activity. . . . That will be the beginning of the fullness of Thy reign, Lord Jesus! Our many personalities will be manifested in their true depth, beauty and strength; they will form an infinitely rich variety of images and characters, an incomparable harmony of spiritual colours and sounds. . . .

"Being many" we shall be "one Body" (*Rom.* 12:5.) New creation, a new immortal world of spiritualized nature will arise together with the new humanity, and the churches shall be transformed into the Church.

## THE COMPANIONS OF THE ORDER OF THE HOLY CROSS

The Companionship of the Order is comprised of men who live under a special rule\* in connection with our life and work. Both priests and laymen may be received. On February 10, 1952, Brother Aidan will celebrate his twenty-fifth anniversary as a Companion. He has carried on the work of prayer during this time, and with tender care waited on Father Mayo during the last days of that faithful priest's life. Now the Companionship has grown and we have three members of the group: Brother Theodore who is helping at Saint Michael's Monastery, Saint Andrew's, Tennessee, and Father Arnold Krone who has left with Father Bessom to join the staff of the Liberian Mission, Bolahun. You may not hear much about these men but they are helping us to carry our load of heavy responsibilities when every man counts. The Order of St. Helena now has two companions: Sisters Margaret and Katharine. Please remember this group in your prayers. For that purpose we are publishing the collect used for them in our community intercessions.

One thing have I desired of the Lord, which I will require \* even that I may dwell in the house of the Lord all the days of my life.

V. Blessed are they that dwell in Thy house.

R. They will be always praising Thee.  
Let us pray

O Lord Jesus Christ, who didst walk with Thy disciples on the road to Emmaus and didst tarry with them when they bade Thee abide; Grant to the Companions of the Orders of the Holy Cross and Saint Helena so to walk with Thee in the way of self-oblation and service that they may abide with Thee forever; who livest and reignest, one God world without end. Amen.

# What God Is Like

Another lesson for children

Objects needed, a tape measure, sufficient copies of the work sheet given below at the end of this lesson.

Open with the *Our Father*, the Morning Prayer, and any other prayers the children know by heart. Then review the previous lesson, first by asking them to recite in chorus the (memorized) answers to the following: What is our purpose? Whom does God want for His friends? How do we become God's friends? Then a second review in which you pretend to ask very difficult questions to be answered in their own words—"Hold up your hand if you know, but think carefully first:—"

What is the purpose of a Chinese boy? of a girl who is crippled? of a half-wit? What are some of the things that people *think* are their purpose, but really they are not? Which is more important—to love God or to be good? Which color people does God love? Which nationality? Is it the good people or the bad people that God loves? the people who pray or the people who don't pray? Then why should we pray? Why pray in the morning? The name of the people whom God doesn't want at all? etc. (All this should be handled as a game: you are trying your best to stump them, and look baffled when you fail.)

Now for the new lesson: If you knew that you were going to be promoted and have a new teacher; what would you want to ask about her? Her name? Yes, of course, but what else? (Welcome any sensible answers, but especially such as deal with her character.) Well, how about finding out all we can about *God*? For that is *very* interesting: God, you see, is so *different* from us. I can *measure* you (produce the tape)—how tall you are. If we had scales I could measure how much you weigh. If I knew your birthday I could measure how old you are. What else about you could I measure? How strong? how fast you can run? how high you can jump? how much you know? All this is about *you*. But how could we measure *God*? How strong is He? How

much does He know? How old? He is great—but wait: What do we mean "great"? A great mountain or a great war means . . . ? A great general or a great artist means . . . ? Which do we mean when we say it about God? How wonderful He? So wonderful that we cannot measure Him even with our *minds*. That is what we mean when we say that He is INFINITE (write it on the board).

Is He also *real*? Some people say "no" because we cannot see Him or feel Him. But I cannot see *you* either: you are invisible! Oh yes, I can see the house you live in: it has two windows, and a big door that opens up and down, and a chimney that points down, and two telephones on the side of the house (if by any chance it should be necessary, point to show that you are describing a face), but *you* are inside, and I can't see you. You *are* there, aren't you? You are real, though I cannot see you. Is God real, though we cannot see Him. In fact He is much more real than we are: it is He who should stop thinking about God, He who will still be there; but if God were to stop thinking about us we should "go out" and be any more. No danger! God will not forget us: He loves us too much.

Now about God's *knowing*: yes, He knows everything. But there are different ways of knowing things. How does a detective know things? How does a scientist know things? How does a good mother know things? How does a child know things? Of these, which do you think is most like God's way of knowing? For our answer, then let us say: *God knows our most secret thoughts*. How does God know?

Now about God's *power*: what does He think He can do? Everything? No, not quite. He has all power, but there are things He cannot do. A boy in Florida had a pet faun that he loved very much, but when the faun got big it ate all their garden fruit, so his father told him to shoot the faun. The boy said, "Oh, I just *can't* shoot him." What did he mean by "can't"? So God *cannot* do anything that is cruel or mean or un-



se He couldn't possibly *want* to. So for  
 second answer let us say: *God can do*  
*at He wills to do.* What can God do?  
 does God know? What can God do?  
 and how much does God love us? Yes,  
 how *long* has God been loving like  
 Always? Yes, but long, long ago,  
 there were no people, whom did He  
 then? The animals? Yes, but when  
 were no animals? The plants? All  
 but when there were no plants? . . .  
 there were no *things* at all, when there  
 only God, *then* whom did God love?  
 self? But that might make us think that  
 as selfish. Here is a better way to think  
 it: What happens when we are mak-  
 up our mind what to do? Shall I  
 those cookies, or not? Somebody in-  
 ne says "Go on, nobody will ever know."  
 on, nobody will ever know." But some-  
 else inside me says, "Mother will know  
 she will feel bad." So they argue with  
 mother (dramatize it just until they see  
 you mean). Who decides? Why, *I* do  
 as if I were a third somebody who  
 listened. But how many people am I  
 ? Does that give you a hint about  
 being loving always? In God there  
 three *real* Selves, and all three are  
 and we call them the Father and the  
 and the Holy Ghost, and they love each  
 infinitely—more than we can measure  
 with our minds. So for our last answer  
 say: *There are three Persons in the*  
*God—the Father, the Son and the*  
*Ghost.* How many Persons are there  
 in one God? What does God know?  
 can God do? How many Per-  
 . . . ?

the Prayer Book there are two prayers  
 like this. Who can guess what they are?  
 can find the one on page 9? (*Gloria*  
 ) Who can find the one on page 77?  
 ctus.) (Use these as closing devotions,  
 at the opening of succeeding lessons.  
 them take home the following work  
 )

### WORK SHEET NO. 2A

IE..... Grade .....

Draw a line under the best answer, even  
 one of the others are true also.)

God is like—beautiful thoughts, real

things, your real self inside you, your  
 real self only He is much more real.

2. God is—everywhere, in beautiful places,  
 in church, in heaven.
3. God has been there—a hundred years,  
 a thousand years, a million years, always  
 (He had no beginning).
4. God knows—as a scientist knows, as a  
 good mother knows her child, as an  
 artist or a poet knows, as a detective  
 knows.
5. We measure God—with tape, with scales,  
 with our minds, not in any way at all.
6. When we say that God is great we mean  
 that He is—tall, fat, wonderful, famous.
7. God can do—great things, nice things,  
 all that He chooses, all things.
8. God always chooses—what is pleasant,  
 what is right, what we choose, what we  
 ask for.
9. God loves us—when we are good, when  
 we obey Him, when we pray to Him,  
 always (even if we are bad).
10. The Father and the Son and the Holy  
 Ghost are—  
 three parts of God  
 three names for the same Person  
 three Persons in one God  
 three Gods.



THE YOUNG CHRIST WITH ST. JOHN THE BAPTIST  
 By Desiderio da Settignano

(Courtesy of the Metropolitan Museum of Art)  
 (Melton Collection)

# Five Minute Sermon

BY HERBERT HAWKINS, O.H.C.

(The Purification of St. Mary the Virgin.)

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness." (*Genesis I: 1-4.*)

OF necessity man therefore lives in a world in which there is light and darkness and both are necessary for his material existence. But man is both body and spirit. So it is written again: "In the beginning was the Word and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehendeth it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." (*St. John I: 1, 4-9.*) And that true Light is necessary for spiritual health.

Forty days ago we were keeping the great Christmas Festival in honour of the birth of our Lord and Saviour Jesus Christ. To-day we are reminded that, in accordance with the Mosaic Law, the Blessed Mother of Jesus brought Jesus to the temple and that there Simeon—to whom it was revealed by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ—took the child Jesus into his arms, and blessed God, and then made the prophetic utterance that this Child was indeed a light to lighten the Gentiles, and the glory of God's people Israel. To this testimony we must add the testimony of St. John the Baptist, of St. Peter, even of the Christ Himself that He was indeed the Light of the world.

Why, then, we may ask, was Jesus rejected by a people some of whom yet declared that He was indeed the Messiah? We do not find one answer stated for us in the Bible. But we find it in the words of St. John in the words quoted above. "And the light shineth in the darkness and the darkness comprehendeth it not" to which we may add the words "for men loved darkness rather than light because their deeds were evil."

Some of us who have had the privilege of living on the Dark Continent, have come to think of Africa being thus named, not because of the absence of sunshine, but because the penetrating bright Light of the Gospel has yet to penetrate many of the dark places of heathenism and superstition. Yet, it was a little Bantu child who prayed, "O thou Great Chief, light a candle in my heart that I may see to sweep the rubbish there from." What better prayer can we offer on this day than that we, too, should be willing that the Light which shineth in the darkness, above all chaos and confusion which disturbs mankind, even above the blackness of Calvary, shall penetrate into the hearts and minds of all the people of the world, that all doubt and disappointment, of indifference leading to despair, shall be done away, because men, at last, may come to comprehend that the true Light does lighteth every man that cometh into the world, when man is willing to sweep the rubbish from his heart.

The Light has indeed lightened the world. That Light has been and will ever be the glory of Israel, but that Light is not the Light that has been or can be dimmed. "Let your light so shine before men, that they may see your good works, and glorify the Father which is in heaven." With these words Jesus challenged his hearers, but the light that is to shine before men is not something of our own making, but must be the reflection of the divine Light because we, like the little Bantu child, have been unwilling that the God of God, Light of Lights should condescend to light a candle in our hearts.



## BOOK REVIEWS

THE LORD'S PRAYER by Carroll E. Simcox. (New York: Morehouse-Gorham Co., 1951) pp. 108. Cloth. \$1.75.

This is a helpful exposition of the fundamental principles of Christian prayer and is—earnest, lucid and interesting. Though it does not equal C. S. Lewis in quality and “excitement” it is, at least, a sort of writing of which Lewis is master, and it presents age-old truths in twentieth-century settings. It would be a good book to recommend to lay-people for Lenten reading.

A few quotations, chosen from various sources almost at random, will illustrate the author's style and, incidentally, his penetration:

“We too easily overlook the fact about the gentle Galilean that no man ever dared to take liberties with Him.”

“It is easy to say that fox-hole praying is selfish, cowardly, opportunistic, magical, when you are not in the fox-hole.—The Jesus Himself seems to have been not so percritical.—Many a soul has found that it has been found of Him, at the bottom of the pit of trouble.”

“We live in a non-worshipping age. That is why we live in an insane age. No man cannot recover the lost art of worshipping himself, which is sanity, until he recovers the lost art of worship: the vision of God.”

“There are only two kinds of people under the sun; repentant sinners and unrepentant sinners.—If God were to forgive the repentant He would condone the sin.” “God cannot lead us into any place where we can serve Him without leading us into temptation [the choice between service to God and disservice to God].—At a certain moment of our lives comes to us the coin with two sides like a coin.—We cannot use the coin without taking both sides of it.”

The last excerpts above, from the chapter on temptation, lead us to observe that the subject is handled with more practicalness than theoretical sufficiency. The

clause “Lead us not into temptation” has perplexed Christians from earliest times. Father Simcox does well to underline St. James's declaration that God Himself tempts no man. Our criticism is not that our author fails to resolve a bewildering problem but that he seems to think that he does resolve it. Incidentally, while mentioning faults, we deprecate the references on page 71 to God as “the divine Person” or “a Person”; for there are Three Persons in the One God. If we wish to refer to Him with the singular number, while at the same time emphasizing that He is personal, (and not a mere blind force) it is better to call Him “a Personal Being.”

Father Simcox's interesting quotations, especially the extraordinarily varied and apposite ones which precede each chapter, are an attractive feature. The book would be worth buying if only for the poem about the tea-party, on page 29.

—A.W.

THE HIGH CHURCH SCHISM by J. W. C. Wand. (London: The Faith Press; New York: Morehouse-Gorham, 1951) pp. viii + 88. Paper. \$1.35.

Episcopalians of this practical twentieth century will find it hard to sympathize with the story which this book tells: of a schism in the Church of England brought about by the secession of some of her ablest clergy and laity who refused to renounce the Oath of Supremacy taken to King James II. The history of the Non-Jurors is a tragic story of how some of the finest of English churchmen, obedient to conviction, found it impossible to remain within the national church after William and Mary came to the throne. But the ironical fact remains that it was the passive opposition of the seven bishops to the crown which finally precipitated the revolt against James. The schism continued until the opening of the nineteenth century when it expired after the succession failed and most of the lay adherents had either died or returned to the Church of England.

Bishop Wand of London has given a con-

cise account of the tortuous history of this movement in this small book containing four lectures. For a fuller account it is still necessary to consult J. H. Overton, *The Non-Jurors, Their Lives, Principles and Writings*. The work of the Bishop of London is clear and well ordered, although he goes over some ground twice which seems unnecessary for a book as short as this. He also passes judgement on those who participated in the schism, finding justification for the original group, although he condemns the later die-hards.

There are some matters for adverse criticism. First there is the statement that the English Non-Jurors consecrated two bishops for the American colonies in 1722 (p. 47.) This fact has not been substantiated and the best evidence seems to indicate that Talbot and Welton were never consecrated bishops. Second, on the same page Bishop Wand states that ultimately the American

Church obtained the succession through the Scottish Episcopal Church. This is true in course in the case of Seabury, but Whitfield, Provoost and Madison obtained their episcopal orders through the English line. The statement as it stands gives the impression that our succession comes exclusively from the Scottish Episcopal Church which I received the succession from the English Non-Jurors.

—J. G.

THE TEMPLE OF GOD'S WOUNDS by J. M. Quinlan (New York, Morehouse-Corwin, 1951) pp. 118. Cloth. \$1.75.

This is an excellent devotional book providing the reader with valuable material for private meditations on the Passion of Christ. The author—using a pseudonym—visits a community of men and women and finds spiritual strength through the able direction of one of the "religious" who acts as a mentor in guiding him to the contemplation of the wounds of Christ. His growth in spiritual life is marked by the contemplation of seven pictures of the Crucified, Buried, the Risen, the Ascended and Judging Christ. Through that contemplation the author gains a deeper realization of all mankind's implication in the Crucifixion of Christ and a clearer understanding of his own personal sinfulness in relation to the Passion. But this knowledge of his own sinfulness does not lead to despair. Central to the theme of the book is the response to that love in a life of witness to the Risen Lord who delivers the soul from sin and makes salvation possible. The great picture is that of the Reigning Christ sitting in Judgment bringing with him the knowledge of God's eternal love toward us and made visible through the wounds of the Son of God.

The style of the book throughout is simple and direct, adding to the effectiveness of the spiritual counsel which is ably given in the meditations. Personally, I find the "shangra-la" atmosphere of the community both distracting and unrealistic as far as the Religious Life itself is concerned. It would have added immeasurably to the value of the book as a whole if the





had been true to the essentially religious aspects of the Religious Life as lived in the Church. Unfortunately, this "unhappy" setting unintentionally conveys a sense of unreality which limits the effectiveness of the message which the author desires to convey.

—K. R. T.

*THIS OCCASION* by Leslie Kingsbury, London and Oxford: A. R. Mowbray & Co. Ltd.; New York: Morehouse-Wheeler Co., 1951.) pp. 56. Paper, \$60. The parish priest should welcome this book. It does provide helpful material on which to base talks to newly-weds at the actual service itself or beforehand. Evidently from his language and occasional remarks the author is a Catholic priest. But, frankly, the handbook is "thin" in places and could well be more meaty. Sometimes there is a considerable amount of English reserve and reticence in cases where Americans at least are more straight from the shoulder speaking. A couple of real disappointments in the lack of reference to Penance and to the statement that Holy Matrimony is a sacrament. There are too few booklets of this type, so this one is useful. Yet others will be necessary to supplement it.

—A. A. P.

*HOUSEKEEPING IN THE CHURCH* by Caroline Morrison McClinton and Isabel Knight Squire (New York: Morehouse-Wheeler Co., 1951) pp. 94. Paper, \$1.60.

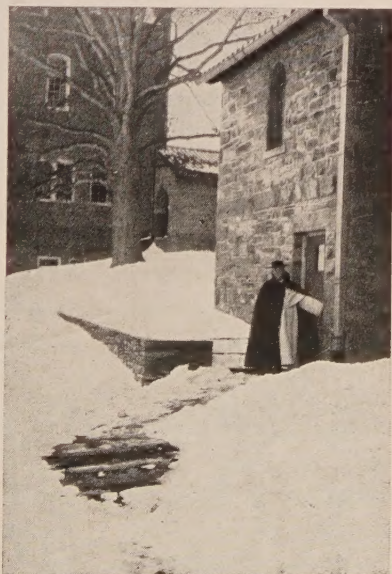
There is nothing more satisfying for a priest to find when visiting a parish than a well-ordered sacristy with clean linens and vestments properly laid out. Behind scenes there must necessarily be a great deal of work on the part of lay women who are devoted to the service of the altar. Sometimes when there is confusion the result can be the outcome of improper instruction and misinformation. Now with this book there should be no such excuse in the future. This is a well-prepared manual suitable for use in any parish, no matter the church's size.

No one can expect to please everybody, and the reviewer does want to point out some errors and what he considers mis-

takes in judgment. If crosses and images are veiled in the latter part of Lent this should be done just before Passion Sunday and not Palm Sunday. (p. 41) If consecrated Wine is spilt on any linens, the priest should at least rinse the stained material the first time. (p. 63) In the glossary there is a list of the parts of the eucharistic vestments in which the stole is not mentioned. (p. 90) The instruction for preparation for a funeral is quite inadequate and we would like to know where the authors ever got the idea that candles were not allowed "by tradition" at the altar on this occasion. The discussion of the use of flowers should have been accompanied by the suggestion that their use in church at funerals should be avoided. Sometimes when an altar guild or florist has finished you might think the occasion was a canonization of the deceased. It is much more appropriate to have flowers taken to the cemetery and not to the church. Generally this can be accomplished by the rector suggesting to the family that it will avoid a needless wait while the flowers are taken from the church and rushed ahead to the grave.

This is a handy book which will be useful in most parish churches for many years to come.

—J. G.



FR. HARRISON BRAVES THE ELEMENTS



## Intercessions

*Please join us in praying for:—*

Father Superior sailing for England on the *S. S. Franconia*, February 15. He will go to the Liberian Mission of the Order to make his visitation and will be gone from this country until the end of May.

Father Kroll conducting a mission at the Chapel of the Intercession, Trinity Parish, New York City, March 2-9.

Father Packard giving a retreat at the House of the Redeemer, New York City, February 15-17; conducting a quiet day at Saint Mary's-in-the-Field, Valhalla, Ash Wednesday, February 27; holding a mission at Saint Mark's Church, Parkdale, Toronto, Canada, March 2-9.

Father Harrison conducting a retreat for women at the House of the Redeemer, New York City, February 28-29.

Father Hawkins conducting a quiet day at Saint John's Church, Elizabeth, New Jersey, February 21-23; giving a mission at Saint Andrew's Church, Saint Johnsbury, Vermont, February 24-March 2; holding a retreat for women at the House of the Redeemer, New York City, March 7-9.

Brother Sydney assisting Father Packard with his mission at Parkdale, Toronto.

Father Gunn conducting a mission at the Church of the Ascension, Rockville Centre, Long Island, New York, February 17-24; preaching the noon-day sermons at Saint Paul's Chapel, Trinity Parish, New York, Ash Wednesday, February 27, and the following two days; conducting a mission at Saint Stephen's Church, Pittsfield, Massachusetts, March 2-9.

Father Terry to assist Father Hawkins



with his mission at Saint Johnsbury, Vermont.

Father Gill conducting a quiet day at Saint Luke's Church, Gladstone, New Jersey, March 2.

## Notes

Father Superior received the life vows of Sister Virginia of the Order of Saint Heloise on January 9 at Helmetta, New Jersey; conducted retreats for the Community of Saint Mary at the convent, Peekskill, and the Hospital, Bayside, Long Island; preached at the Good Shepherd, Rosemont, Pennsylvania; preached at Saint Paul's Church, Columbia, Pennsylvania on the patronal festival, January 25.

Father Kroll conducted missions at the Church of the Good Shepherd, Augusta, Georgia and Saint Stephen's Church, Coconut Grove, Florida.

Father Hawkins supplied for two days at Christ Church, Cooperstown, New York, and preached one Sunday at Christ Church, Westford, New York.

Brother Sydney gave a talk on the Liberian Mission at Saint Paul's Church, Owego, New York.

Father Adams conducted a retreat for the Order of Saint Anne at the Child's Hospital, Albany, New York.

Father Gunn preached at Mount Calvary Church, Baltimore, Maryland, and conducted a quiet day for the Woman's Auxiliary of the Diocese of Easton.

Father Terry assisted Father Kroll with the mission at Coconut Grove, Florida.





*Friday* V Mass of Septuagesima col 2) of the Saints 3) *ad lib*—for the Holy Cross Press  
*Saturday* V Mass of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)  
 —for the Order of Saint Helena  
*Sunday* V Mass of Sexagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—for parochial missions  
*Tuesday* V Mass of Simeon BM Simple R gl col 2) of the Saints 3) *ad lib*—for Saint Andrew's School  
*Wednesday* V Mass of LX col 2) of the Saints 3) for the Church or Bishop—for the faithful departed  
*Thursday* V Mass as on February 19—for persecuted Christians  
*Friday* V Mass as on February 19—for Christian family life  
*Saturday* V Mass as on February 19—for social and economic justice  
*Sunday* V Mass of St Peter Damian BCD Double W Mass a) of St Peter gl col 2) Vigil of St Matthias cr LG Vigil or b)  
 of the Vigil V col 2) St Peter—for the Oblates of Mount Calvary  
*Sunday* V Mass of Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—for Christian reunion  
*Tuesday* V Mass of St Matthias Ap Double II Cl R gl cr pref of Apostles—for the Seminarists Associate  
*Wednesday* V Mass of L col 2) of the Saints 3) *ad lib*—for all deacons  
*Thursday* V Mass of Ash Wednesday V Before Mass blessing and distribution of ashes at Mass col 2) of the Saints 3) for  
 the living and departed pref of Lent until Passion Sunday unless otherwise directed—for the spirit of  
 penitence  
*Friday* V Mass of Thursday V Proper Mass col 2) of Lent 3) for the living and departed—for the Companions of the Or-  
 der of the Holy Cross  
*Saturday* V Mass as on February 28—for our novitate  
*Sunday* V Mass of I St David BC Double W gl col 2) feria 3) of Lent LG feria—for the Church in Wales  
*Tuesday* V Mass of East Sunday in Lent Semidouble V col 2) St Chad BC 3) of Lent cr—for those to be ordained  
*Wednesday* V Mass of Monday V Proper Mass col 2) of Lent 3) for the living and departed—for Mount Calvary Monastery  
*Thursday* V Mass as on March 3—for the increase of religious vocations  
*Friday* V Mass as on March 3—for the peace of the world  
*Saturday* V Mass of SS Perpetua and Felicitas MM Double R gl col 2) feria 3) of Lent LG feria—for the Confraternity of  
 the Christian Life  
*Sunday* V Mass of St Thomas Aquinas CD Double W gl col 2) Ember Friday 3) of Lent cr LG Ember Day—for Church  
 theologians  
*Tuesday* V Mass of Ember Saturday V Mass as on March 3—for the Confraternity of the Love of God  
*Wednesday* V Mass of East Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for parochial Len-  
 ten programs  
*Thursday* V Mass of The Martyrs of Sebaste Double R gl col 2) feria 3) of Lent LG feria—for those in the armed services  
*Friday* V Mass of Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—for the Liberian Mission  
*Saturday* V Mass of Gregory BCD Double W gl col 2) feria 3) of Lent cr LG feria—for the bishops of the Church  
*Sunday* V Mass of Thursday V Mass as on March 11—for the Priests Associate  
*Monday* V Mass of Friday V Mass as on March 11—for the Servants of Christ the King  
*Tuesday* V Mass of Saturday V Mass as on March 11—for the ill and suffering  
*Wednesday* V Mass of East Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for the persever-  
 ance of all penitents

NOTE—On lesser doubles in Lent Mass may be said of the feria V col 2) feast 3) of Lent. On the days *indicated in italics* ordinary requiem and (out of Lent) votive Masses may be said.

# ..... Press Notes .....

## DIVISION OF OPINION .....

"The December copy was one of the best. Keep up the good work."

"The December copy was not quite up to your usual standard."

"I certainly enjoyed the article by X."

"The sentimentality of the article by X almost moved me to blasphemy."

## CHARITY BEGINS .....

Much that passes for charity these days is really sentiment of the wrong kind. Certainly, we can disagree with a person and still love him. Some of our best and dearest friends are protestants. We pray for Christian unity daily. But to ask us to throw away the Catholic Faith and the Apostolic ministry in order to present a "united front" to a divided world is just too much. And that, it seems to us, is what some members of the Episcopal Church are advocating.

## MINISTER AND PRIEST .....

Obviously, every Catholic priest is a minister, but it does not follow that protestant ministers are priests. The ones we know do not think of themselves as priests at all. They are fine men and we envy them their very evident love of Our Lord, but they just aren't priests of the apostolic line—however effectively they function as ministers.

## VOLUNTARY WORKER .....

A good friend of ours wrote in to say that he couldn't renew his subscription, but that he would try to get others to subscribe. Well, so far he has sent in four new subscriptions and promises several more. This is the kind of support that makes us all very

happy, and we hope that others will follow this example.

## GONE FOREVER .....

The good old days, for one thing. Were they really so good, or is it because we're getting old? A good five cent cigar, another. Or so we would say—judging from the one we smoked the other. The Holy Cross Press has tried to maintain the 5c Tract but rising costs have decided otherwise for us. With the exception of the Anglican Church and Henry the VIIIth, we have had to raise the price on all Tracts which formerly sold at five cents.

## DELIVERY DATES .....

For several months the copies of the magazine reached you shortly after the end of the month. Both November and December (1951) were late. We will have taxed your patience further by the very bad service of the January 1952 copy. We apologize, but that's about all we can do. Printers are not only very busy these days; they are also short of help. Want a job?

## THE NAUTICAL TOUCH .....

These are great days in the Press. My "crew" consists of two novices—ex-Navy. Floors are now decks. Walls are bulkheads. The place fairly rings with "Aye, aye Sir"; "Carry on, mate"; "Yes, sir, Chief"; "Your orders have been carried out, sir", etc., etc. Salutes, heel clicks, snapping to attention—goodness, I'll be walking with a roll.

*Cordially yours,*

THE BUSINESS MANAGER